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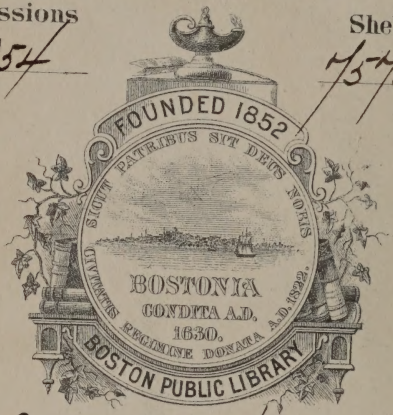

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The Social and Civil Influence of the Christian Ministry.

A

SERMON,

7575.93

PREACHED AT

THE SIXTH ANNIVERSARY

OF THE

AUXILIARY EDUCATION SOCIETY

OF

The Young Men of Boston;

FEBRUARY 6, 1825.

By LEONARD BACON.

PUBLISHED BY REQUEST OF THE SOCIETY.

BOSTON:
Printed by T. R. Marvin, Congress-street.
1825.

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Jona French

Feb. 24, 1869.

SERMON.

NEHEMIAH, II. 19.

BUT WHEN SANBALLAT THE HORONITE, AND TOBIAH THE SERVANT, THE AMMONITE, AND GESHEM THE ARABIAN, HEARD IT, THEY LAUGHED US TO SCORN, AND DESPISED US, AND SAID, WHAT IS THIS THING THAT YE DO?

EVERY great and good design must contend with the opposition of all who have never comprehended the magnitude of the object, or who are unable to sympathize with the benevolence of the purpose. In whatever mighty enterprise you may choose to engage, you will find that you must encounter, not only the enmity of the malignant, and the sneers of the sarcastic witling; but also the cold indifference, and the withering contempt, of men whose characters you have been accustomed to reverence, and whose patronage you are desirous to secure.

This is peculiarly true of the enterprise for which I am called to plead this evening. Its projectors and supporters have undertaken it as a purely Christian enterprise. Their design is, by increasing the

number of able and faithful preachers of the gospel, to accomplish the salvation of souls. Their motives are inspired by that faith which is conversant with the realities of another world, and which is concerned for the interests of an eternal existence. In other words, they have been persuaded, by their love of God, by the obligations which bind them to the service of Christ, and by their regard for the salvation of immortal souls, to do what they may towards extending through the world the purifying and saving influence of Christian truth. In prosecuting this design, they find themselves compelled not only to contend with the hostility of open infidelity, and to endure an uncommon share of the mean-spirited abuse which is heaped on every noble undertaking, but also to meet the coldness and the frowns of men who call themselves the friends of Christianity, and whose habitual generosity might seem to ensure the most efficient co-operation.

The reason of this is obvious. The enterprise, as I have already said, presents itself in the character of a purely Christian undertaking. It aims to perpetuate, and strengthen, and extend the influence of true Christianity; and it is a thing to be expected that the men who have taken up arms against the gospel of God, will array all their force against the progress of such an enterprise. It seeks to accomplish this purpose, by increasing the numbers and elevating the character of the Christian Ministry; and it is a matter of course that such efforts should be extraordinarily exposed to the vulgar obloquy, which delights in the profanation of all things holy.

It appeals to motives peculiarly Christian, to the affections of the regenerated spirit; and it is not strange that the men—whatever may be the refinement of their feelings, or the nobleness of their temper—whose minds are engrossed with worldly pursuits and filled with worldly affections, should be unmoved by such appeals, or, if moved, affected only to disgust.

The open and malignant opposers of our religion we have no desire to conciliate, in the conduct of this undertaking. We ask of them no favours; we hold with them no parley; we defy their opposition; and in spite of all that they may say or do, our work will go forward to its consummation, "for they that be with us are more than they that be with them." As Nehemiah told his opposers, "The God of Heaven, he will prosper us: but ye have no portion, nor right, nor memorial in Jerusalem;"—so may we say to the enemies of the cross, You have no right nor partnership in this undertaking; it has been commenced without consulting your wishes, and, by the assistance of God, it will be carried on to the confusion of your designs and the destruction of your influence.

Still less may we condescend to notice the ineffectual abuse of those little spirits, who love to ridicule the holiness of religion, and the sanctity of all its institutions, because they have mistaken vulgarity for wit, and the grossness of obloquy for the keenness of satire. We should scorn the alliance of such men, and their opposition is too insignificant to be regarded.

But there is another, as I have said, and a larger class of men, who, while they neither oppose us with the malignity of hatred, nor assail us with the virulence of slander, do yet regard our object with coldness, and our operations with contempt. Many of these are men with whom we would not willingly contend, and whose indifference we would lament—men of refined and noble sentiments, who adorn the spheres in which they move, who are alive to the interests of the community, who reverence and support the institutions of religion, and whose habitual enterprise, and public spirit, deserve our respect, and gain for them the confidence of all who know them. We love these men, and we would fain enlist them in a work so noble; but we find that they are unmoved by the motives which are so prevalent with the Christian;—we find that the affections to which our cause would make its strongest appeal, are dead within them;—we find that with all their reverence for religion, they are dismayed and disgusted with the thoroughly religious aspect of our undertaking; and that, however we may lament their apathy, or deprecate their opposition, yet, if we would bring them over from the side of our adversaries, to co-operate, or even to sympathize with us, we must address them with motives of which they acknowledge the influence, and in a language of which they apprehend the import.

With these men would I plead our cause this evening. And while I would not compromise or conceal for a moment the Christian character of our purpose, and of all our efforts, I would bring our

cause before them in its claims on their feelings of native generosity, and their principles of worldly enterprise. I would show them that, when they laugh us to scorn, and despise us, and ask us, "What is this thing that ye do?" we can give them an answer, predicated on their own principles, and addressed to their own feelings—an answer which should persuade them, if not to yield us their assistance, at least to suspend their contempt. In other words, while I tell them that our purpose is, to fill this whole land —and the world too—with the able and faithful ministrations of the gospel, I would appeal to them as lovers of their country, by setting forth,

THE SOCIAL AND CIVIL INFLUENCE OF A WELL INSTRUCTED CHRISTIAN MINISTRY.

I know there are patriots—calculators on national happiness, in whose estimates virtue, intelligence, and public sentiment, are valued as nothing—pure economists, who measure the growth of a country simply by the numerical increase of its population, who regard the progress of intellect only as it promotes the invention of labour-saving machines, and whose sole standard of a people's character is found in the extent of its manufactures, and the productiveness of its commerce. But with such men I hold no argument. I speak to those who believe that "men are to be weighed, not counted;" who know that the highest happiness of a people depends on their virtuous habits, their intellectual character, their noble and honourable sentiments; and who need only to be reminded of what it is which Christian ministers are doing in our land, for the improvement of public virtue and gene-

ral morality, for the advancement of public intelligence, for the elevation of public sentiment, and the growth of all those finer and nobler feelings which can give dignity or strength to national character.

What is it then, which ministers of the gospel are doing for these objects? Look at them in their official character as teachers of Christianity, and tell me. Go through our cities, and see the ministers of Jesus there, who array themselves like champions against all immorality of practice and impurity of sentiment, who devote themselves to the work, and wear their lives out in the warfare, perishing, it may be, in the very dawn of their usefulness; and tell me, do not the people who attend the Sabbath ministrations of these preachers, become more intellectual in their habits, more virtuous in their deportment, more elevated in their feelings? Or pass through our towns and villages, and see the thousand pastors, who are guiding their flocks on the mountains and plains; the thousand preachers of salvation, who are imparting to their hearers, not only lessons in morality, but the principles of the profoundest and most intellectual of sciences; and this in the form of lectures on a book which embodies the most wonderful history and the sublimest poetry, the most pathetic narrative and the most powerful eloquence, that the world has ever seen:—and then tell me if these men are not elevating the moral and intellectual character of our nation. Or look over the town where there is a minister, and a Sabbath, and a church-going bell; and when you have compared it with the town

where there is no minister, no sanctuary, and where the smiles of the Sabbath are disregarded, tell me which is the happiest community. Or follow the missionary as he passes through the wilderness from one rude settlement to another—O could you follow him, and see, as I have seen, the thinly scattered population gathering at his summons; could you hear, as I have heard, the voice of Christian worship ascending to God from the recesses of the eternal forest; could you see, as I have seen, the eyes of his hearers kindling as they listened to his words, and thought on the Sabbaths and the sanctuaries of their own New England; could you see him distributing his bibles and tracts, and organizing, in that rising community, the churches that are to establish there, and to perpetuate the institutions of religion; you would be able, in some measure, to estimate the influence which such men are exerting, on our national character, and our national happiness.

Be it not forgotten, in this estimate, that the influence and labours of the minister are not confined to the Sabbath, or to the house of God. He does indeed inculcate on his hearers the high and stern morality of the gospel; and he enlarges and elevates their minds by teaching them its momentous truths; but this is not all. He is pastor as well as teacher; and his official duties carry him, from time to time, into every family of his flock. Here you see him, to-day, in the cottage of the poor; and there, to-morrow, in the mansion of the rich,—a man of intelligence, and distinguished by the official sanctity of his character, mingling with all the classes of his people, and

accommodating himself to all, for the improvement of all. And does he accomplish nothing for their improvement? Is he doing nothing to bring them under salutary moral restraints,—nothing to raise them in the scale of thinking beings,—nothing to soften the asperities or to ennoble the infirmity of human character? He goes round among his people, and they all love him because he is *their* minister. Observe the influence of his intercourse with them. See how kind are the affections which gather around him; how cordial the welcome with which they greet him wherever he comes; how interesting, and often how touching, the occasions on which he appears before them. There is not a chamber of sickness, but he is there; not a couch of death, but he bends over it to pray; not an open grave, but he stands by it, with the mourners, to tell them of "the resurrection and the life." You know how many affectionate thoughts, how many kind emotions are called up by that simple appellation, *our minister.*

But when you have estimated the influence which ministers are exerting directly, in their official character, you have taken into account only a part of what they are doing for our country. You must look also at the efforts which they make, as members of society, for the benefit of their fellow-citizens. It is true, you will not find them projecting or executing schemes that shall immediately open to our republic new sources of wealth;—and there is a reason for this. Their professional pursuits bring them into contact, mainly, with the intellectual and moral wants of the community; and their professional habits

teach them to regard its intellectual and moral improvement as mainly important. In the same way the interests of the cause to which they are devoted compel them to direct their efforts towards the attainment of this object. For while they know that Christianity is adapted to man in every condition, from the highest point of intellectual elevation to the lowest depth of ignorance; they are equally well assured, that the farther a nation advances in intelligence, the more completely may it be brought under the dominion of the gospel. Thus the Christian ministry furnishes, and spreads over our land, an order of men, whose habits, and pursuits, and interests, all lead them to make every effort for the advancement of public intelligence, and thus, for the progress of that refinement, and that nobleness of character, which are deemed its necessary attendants. Will any man say that this is speculation?—Then look abroad, and tell me who in this land are, and are of course expected to be, the foremost in contriving, and the most indefatigable in prosecuting, all schemes of public improvement. Go, number our schools, and academies, and colleges; and tell me on whom do these grand instruments of national happiness and power chiefly depend for their efficiency, not to say for their very organization. Why is it that, in all these United States, you can hardly find a single flourishing seminary of learning, which is not more or less under the influence of the ministers of religion? How are such facts to be explained, except by the supposition that he who has instituted the sacred office as the means by which he will save the

souls of men, has also mercifully designed that it shall be a palladium of prosperity to the nation that preserves it in its original form and brightness, as it was sent down from heaven?

But we are told that ministers are the contrivers and most strenuous advocates of the great schemes for converting the world. Be it so. Here I find another topic by which to illustrate their influence. Here I bring my argument, and I say that these efforts of Christian benevolence are working out for us an abundant reward of national happiness. They are extending their branches, not only through our towns and cities, but into every hamlet and every settlement; and wherever their influence extends, there they are rapidly diffusing the most valuable information, and continually speaking, not only to the high motives by which the Christian is governed, but to all that is kind and generous in humanity; and thus are they cherishing and strengthening whatever is lovely, and whatever is grand, in the ruins of our fallen nature. Is it no advantage that our old men are taught to be generous, and our young men to be active, for the alleviation of misery in another hemisphere? Is it no advantage that all classes of the community learn to make efforts and sacrifices, for the sake of accomplishing a good on the other side of the globe? Does it give them no comprehensiveness of views, no enlargement of feeling? And are such operations nothing for the *glory* of our country?

Let it not be said that glory is only a name. It is more than a name. It is more in its causes, and in its consequences. False glory is more than a name. Is

it nothing but a name to France, that she has aspired after, and has gained the reputation of being the greatest military nation in Europe? Let her internal disturbances, and her foreign wars—let her capital twice occupied by her allied enemies, and her armies slaughtered on the plains of Belgium, or in the defiles of the Pyrenees—be the answer. True glory is more than a name. Is it nothing to our own country that her political institutions are acknowledged to be the freest on the globe? Is it nothing that we have "gotten the start of the majestic world," and that the nations are looking on our career with astonishment?—nothing that the orators and poets of the old world are pointing to our government, as having realized those dreams of political happiness which the whole host of visionary philosophers have worshipped? Is it nothing that the patriot on the shores of Europe smiles and sighs, as he greets the starry ensign of freedom floating over the waves of the Atlantic? I need not say—for every man's consciousness tells him—that in reflections like these, there is something that can create and support a high and honourable national feeling. And if there is inspiration in these thoughts—if such reflections can cherish noble sentiments, is there nothing inspiring, nothing ennobling, in the thought that our country is to bear a magnificent part in the great work of enlightening and purifying the world? Is there nothing sublime, nothing that can elevate, in the thought that from our land—from a continent unknown to the first promulgators of Christianity—the pure light of truth is beaming forth on countries

where the Sun of Righteousness has long since ceased to shine, and on countries over which darkness has rested from the foundation of the world? Is it nothing to believe that our country, from the calm haven of her triumphant rest, is holding out the torch of hope and salvation to the nations wandering in darkness, and afflicted and tossed by the tempest? Thoughts and reflections like these will be, to the nation that receives them, like the image of perfection that haunted the orator of old, the "something immense" that filled and swelled all his conceptions, that was in his dreams, and in his waking aspirations, that inspired and stimulated his efforts, till he himself became the ideal he had imagined.

Such, in its nature, is the influence of the Christian ministry on national character and happiness. And this influence is far greater in its amount, than a superficial observer would be ready to imagine. It goes to the very foundations of our national character; and it is mightier and steadier, and more enduring, than any other influence which can be brought to bear upon its object. The machinery moves silently; and on that account, though it moves with no less power, its power may be unnoticed, or forgotten, or at the most but imperfectly apprehended, till it is conceived of by a minute and specific observation. You may be told that there are, in the United States, five thousand ministers; and so far is this proposition from conveying any vivid conception of power, that you may even go with the political economist, and in your account of our national resources, set down the efforts of these men as so much "unproductive la-

bour." You must learn what they are doing, by looking at them, not in the mass, but individually,—not in their associations, or synods, or conventions, but in the respective spheres of their immediate influence. If you go in and look at the ministers of your own Commonwealth, when they assemble in this metropolis, you will see nothing that looks like the exercise of a wide and mighty influence. You see no pomp or parade, no symbols of power, no insignia of office. They may debate, but their debates would seem to be a very harmless affair. They may enact decrees, but their decrees are only such as the politician laughs at. You can calculate their influence, only as you follow the individuals to their homes, and see what they are doing there;—nay, you must follow them to their graves; and you will find that the more specific and particular are your conceptions of the relation they sustain to the community, the more thorough will be your conviction of their power.

Some of you have stood by the open grave, in which a venerable minister of the gospel had lain down to sleep till the morning of the resurrection. It was surrounded, perhaps, by the grassy mounds where he himself had deposited, with funeral rites, a whole generation of his flock. The men and women, who passed by that open grave, wept as they looked in on the coffin that contained the venerable form with which were associated all their earliest recollections of religion. His hand had baptized them into the faith of the Redeemer, and by the same hand, when tremulous with age, had their children been devoted to God. His voice had recalled them from their

youthful wanderings, it had warned them in temptation, it had spoken comfort in affliction. And now, when they remembered that they should see his face no more, they wept like children that weep over the grave of their father. And the stranger that was there, could see in their tears, and in their looks of deep and silent grief, what an influence the old man had gathered around him, and what a power he had been exerting to make that people happy.

Have we not seen a minister of the gospel, standing in the midst of a populous city, as if he were its guardian angel? Sabbath after sabbath, thousands listened to his instructions. While he spake, the Spirit came down upon them, and their hearts were softened, melted, subdued. The infidel scoffed at his efforts, and the profligate was indignant; but the infidel was put to silence, and the profligate was confounded; and in spite of them, public sentiment was purified, and the standard of public morals was raised, and a new aspect was given to the affairs of that city. And when he died—when his spirit had struggled and burned, till it escaped from its prison of mortality, then, when the long procession followed his coffin to the tomb, it was seen, in their sad and solemn countenances, that their hearts were borne down by the weight of some mighty affliction; and while they spake of the sundering of ties which bound him to *their* hearts, it was the highest eulogy of their grief that his death was a *public* calamity. Say you that the picture is overdrawn?—You have heard of a LARNED, smitten by the breath of pesti-

lence. You have heard of a Whelpley, cut down in the bright morning of his hopes. You have seen a Huntington. Is the picture overdrawn? Take then another illustration. It shall be actual, and still more specific.

A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but before we die, our influence must be felt on the other side of the world." Not many years after, a ship, returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man, who, in the ardour of youthful benevolence, had aspired to extend his influence through the world. He died in youth; but he had redeemed his pledge; and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country.—This man was Samuel John Mills: and all who know his history will say, that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land, like a ministering spirit, silently and yet effectually, from the hill country of the Pilgrims to the valley of the Missouri. He wandered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot, for a country growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stir-

red up to enterprise and effort the churches of the east. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth; but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten forever. Who can measure the influence of one such minister of the gospel?

I have led you to consider the social and civil influence of a well instructed Christian Ministry. The nature of this influence, as it affects the standard of public morals, the progress of public intelligence, and the elevation of public sentiment, I have attempted to illustrate, by referring you not only to the official character which ministers sustain, but also to the institutions of public utility which they patronize, and to the spirit of universal benevolence which they are labouring to create and cherish. The degree of this influence I have sought to impress on your minds, by leading you away from abstract and general propositions, to palpable and specific illustrations. A few words more, and my argument is brought to a conclusion.

You love your country. You exult in the anticipation of its ever growing prosperity and its enduring renown. Cherish the sentiment if you will. It is a high and manly feeling. Would that I had the inspiration of a prophet, and might bring before you the scenes that are coming. Look far away to the south, and far, far to the west, and you may see an empire rising into being, to which the shores and cities of New England will be only as the hem of the garment. Every day the growing tide of popu-

lation rolls farther and farther,—the wilderness falls and vanishes before it,—and rich plantations, and smiling villages, and crowded cities, come out upon our vision like the stars at evening. Look forth, and as your mind kindles with the thought of what a country your children will inherit,—tell me, where are the LARNEDS, and the WHELPLEYS, and the HUNTINGTONS, who are to guard the yet uncreated cities of the south and west, from pollution, and ignorance, and degradation? Where are the pastors, who are to impart instruction and all the dignity of manhood, to the millions, that will soon swarm on all those fertile plains and sunny mountains? Where are the MILLSES, who shall seek out all the dark corners of a country so immense, and who shall call forth and organize all the benevolence of so wide a community? Where?—We are seeking to raise them up. And tell me, will you not respect an enterprise which aims at an object like this? Will you not bid it God-speed? Will you not come up to aid it with your most devoted co-operation?

The argument admits of another application. I will not believe that your benevolence is limited by the boundaries of your native country. From your peaceful home, you look out on the world as on a dark and stormy ocean. There is a spirit abroad among the nations, restless, impetuous, and its path is like the path of the tempest. You see it in Europe, agitating the whole mass of society. It is prostrating all the institutions of former ages. It is exciting the minds of men to new and mighty undertakings, and driving them onward with an irresistable im-

pulse, they know not whither, or wherefore. The nations would be free and happy; but they are too degraded for happiness, and too ignorant for freedom. France has tried it, and Italy, and Spain. They would be free, but cannot. They would raise themselves to the dignity of their nature; but they are oppressed and burthened with their own degradation. Freedom—the freedom which we enjoy—is an attribute, and not an accident; it is a part of our character, rather than a circumstance in our condition. The people of America are free, because they are capable of self-government;—and the people of Europe will be free, only when the same capacity shall be found in them. The nations of Africa and Asia, and the islanders of the Pacific, now slumbering in a still darker repose, will, ere long, be heaving and convulsed with the same blind influence. And those millions of men can be organized into peaceful and happy republics, only when they shall have in their characters the elements of peace and happiness;—they can be free, only when they shall be qualified to govern themselves. And as this is the indispensable, so it is the solitary condition of liberty. At this hour there is not a government on the globe, which does not exist by the sufferance of its subjects, or which does not derive all its power from their volition. The physical force of every nation is solely and purely the force of the people; and whenever the people acquire the character of freemen, it is as certain that then they will be free, as it is that till then all efforts to be free—however desperate—will be, and must be in vain. Here is an

object which must be gained; and our undertaking, in the full compass of its design, involves the accomplishment of this object. We would train up ministers of the gospel, not only for our own country, but for all the countries of the world. And if we have rightly estimated the social and civil influence of the Christian Ministry, it is such as must elevate man from any degradation, and invest him with all the honours of his being. We ask you then—is not our enterprise worthy of your respect?—has it no claim on your sympathy?—none on your efforts? You long to see the fetters of despotism broken. You long to see the darkness of ignorance dispelled. And do you despise—do you disregard an undertaking like ours?

Such is our plea with men of worldly benevolence and worldly enterprise. But "the strain I heard, was of a higher mood." There is another, and a nobler argument. And there are those before me, to whom it comes with a more impressive appeal. Infidelity may despise, or ignorance may ridicule the preaching of the gospel;—yet it has pleased God by by this same foolishness of preaching to save the souls of them that believe. But how shall they believe in him of whom they have not heard?—and how shall they hear without a preacher? Look over the world, and reckon up how many there are to whose minds the high motives of the gospel have never been disclosed. And yet death is ever and everywhere at work. The pagan dies in the darkness of his utter ignorance, no less inevitably than the Christian in the brightness and fulness of his

hopes. Look forth on the world; and as you see the generations of men gliding over it like the phantoms of a dream, reckon up, if you can, how many of these immortal spirits pass to the retributions of eternity, impenitent, unholy, unforgiven. Our object is the salvation of these souls. And our efforts may not cease, till the messengers of salvation shall have gone to the most distant and desolate abodes of man. Our work will not be done, till we shall hear the song of praise to our God resounding from the uttermost parts of the earth. Our enterprise will not be consummated, till all the mountains and vallies of the globe shall ring with the shout of jubilee—"how beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

Ye who love the Lord Jesus Christ, and the souls whom he hath redeemed with his blood, I need not ask if such an undertaking has no claims on you.

TREASURER'S ACCOUNT.

Auxiliary Education Society of Young Men of Boston, in account current with Aaron Woodman, Treas'r.

Dr.

Jan. to Dec. 1824. To Cash paid Sexton of Park Street Church, and sundry other expenses at Annual Meeting,	$11 64
To Cash paid W. & J. Gilman for printing Sermon,	56 34
" Mr. Seymour for the use of his Hall,	2 00
" S. T. Armstrong's bill for printing notices,	3 50
" Treasurer American Education Society,	870 00
Balance, Cash on hand,	1 08
	$944 56

Contra. *Cr.*

Jan. 1, *to Dec.* 31, 1824. By Balance from old account,	$ 65
By Collection at Park Street Church, including net proceeds of Gold Ring,	116 91
" sundry other Donations,	293 00
" 1 Member for 1822,	1 00
" 4 " " 1823, $ 1 00 each,	4 00
" 4 " " 1824, 2 00 "	8 00
" 5 " " " 5 00 "	25 00
" 1 " " " 6 00 "	6 00
" " 2 " " 10 00 "	20 00
" " 4 " " 25 00 "	100 00
" 250 " " " 1 00 "	250 00
" 12 Permanent Members, 10 00 "	120 00
	$944 56

Errors Excepted,

AARON WOODMAN, *Treasurer.*

BOSTON, JAN. 5, 1825. *We have examined the above account and find it correct.*

(Signed) WILLIAM G. LAMBERT, GEORGE VINTON, } *Auditors.*

Amount of Cash paid Treasurer of American Education Society each year since the formation of this Auxiliary.

1819,	$ 500 00
1820,	500 00
1821,	714 00
1822,	1000 00
1823,	814 00
1824,	870 00
	$4,398 00

CONSTITUTION.

ARTICLE I.

THIS Society shall be called the *Auxiliary Education Society of the Young Men of Boston.*

ARTICLE II.

Any person, under thirty-five years of age, who shall subscribe, and annually pay into the treasury, a sum not less than one dollar, shall be a member of this society; and any such person, who shall pay, at one time, a sum not less than ten dollars, or who shall, within any one year, obtain fifteen new members to the society, and become responsible for the payment of their subscriptions for that year, shall be a permanent member.

ARTICLE III.

There shall annually be chosen, by ballot, a president, vice president, secretary, and treasurer, and such other officers as may be found necessary.

ARTICLE IV.

The society shall annually appoint, by ballot, seven directors, who, together with the president, vice president, secretary, and treasurer, shall constitute a board of directors. It shall be the duty of this board to superintend the concerns of the society, and devise means to advance its interests. The directors shall meet quarterly, keep a record of their proceedings, and annually make a report to the society. The president, and, in his absence, the vice president, shall have power to call special meeings of the society, and of the board of directors.

ARTICLE V.

The treasurer shall collect the subscriptions of members, which with donations to the society, he shall annually pay to the treasurer of the "American Education Society."

ARTICLE VI.

The annual meeting shall be on the first Wednesday of January, to elect officers, to hear the report of the directors and of the treasurer, and to transact other necessary business.

ARTICLE VII.

Any member is at liberty to withdraw from the society, by informing the secretary of his intention, and paying all arrearages.

ARTICLE VIII.

No alteration of this constitution shall be made, except on recommendation of the directors, and by vote of three fourths of the members, present at an annual meeting.

ARTICLE IX.

Every member, who shall pay to the treasurer, during his connexion with the society, the amount of fifty dollars, shall thereby be constituted an honorary member of the board of directors, and shall enjoy every privilege of a director, except the right of voting.

ARTICLE X.

Every member who shall have paid fifteen dollars to the society, and have passed the age prescribed for membership by the second article of the constitution, shall be constituted an honorary member of the society.

OFFICERS, 1825.

JAMES W. PAIGE, Esq. *President.*
THOMAS W. PHILLIPS, Esq. *Vice-President.*
WILLIAM SEWALL, *Secretary.*
AARON WOODMAN, *Treasurer.*

DIRECTORS.

GILMAN PRICHARD, WILLIAM T. EUSTIS,
JOHN DANE, WILLIAM J. HUBBARD,
JAMES C. DUNN, JOHN KENT,
GEORGE DENNY.

HONORARY DIRECTORS.

Hon. FRANCIS C. GRAY, WILLIAM P. GREENE, Esq.
Mr. DAVID HADE, DANIEL NOYES,
GILMAN PRICHARD, WILLIAM G. LAMBERT,
SAMUEL COVERLY, Jr. AARON WOODMAN.

PERMANENT MEMBERS.

Andrews, J. W.
Andrews, Wm. W.
Andrews, Benj. H.
Bancroft, Jacob
Bean, Elias
Brewster, Osmyn
Bumstead, Josiah F.
Brigham, Dennis
Brown, Valentine O. B.
Bradshaw, Andrew
Briggs, William
Brown, Charles
Crocker, Uriel
Chamberlain, Levi
Cobb, Nathaniel R.
Clap, James
Dane, John
Davis, Thomas A.
Denny, Daniel
Denny, George
Dunn, J. C.
Dwight, S. E. Rev.
Ewer, Charles
Edwards, Henry
Eustis, William T.
Fessenden, Stephen
Fessenden, David B.
Gilbert, Dexter
Greene, J. S. Copley
Green, Samuel Rev.
Gorham, Thomas
Hobart, Albert
* Hubbard, George J.
Haskell, Ezra
Howard, Benjamin
Hill, Henry
Hill, Henry Martyn
Hill, George Edwards
Hill, David Porter
Holbrook, Henry J.
Ingraham, Joseph W.
Jarvis, S. F. Rev. D. D.
Johnson, Samuel
Kent, John
Lambert, George Gilman
Lawrence, Samuel
Lawrence, Abbott
Marvin, Theophilus R.
Norton, Charles E.
Proctor, John C.
Parker, Isaac H.
Paige, James W.
Parker, E. G.
Patterson, Enoch jun.
Reed, Hodges
Russell, James M.
Rogers, George
Saville, William O.
Sewall, William
Stone, W. W.
Slade, John jun.
Stoddard, Charles
Stillman, Samuel
Seaver, Benjamin
Scudder, Charles
Thayer, Jechonias
Tileston, Otis
Tyler, Nathan
Tufts, Gardiner
Vose, Thomas
Webster, Ralph
Whitney, Paul
Winthrop, J. Temple
Wisner, Benj. B. Rev.
Wight, Ebenezer
Willey, Newton

* *Dead.*

ANNUAL MEMBERS.

Andrews, Henry
Adams, George W.
Adams, James J.
Anderson, Rufus
Adams, Charles J.
Augustus, John
Adams, William
Atwood, Ephraim
Atwood, Charles
Alline, Joseph R.

Baldwin, Luke jun.
Bridge, John
Burnham, Edward
Bennett, Benjamin
Bennett, John
Brownell, Gilbert
Brewster, Moses
Bradley, James
Baldwin, Henry
Bruce, Calvin
Blasland, William
Blasland, Thomas jun.
Briggs, Richard S.
Bumstead, Frederick
Burdett, Nathan
Bird, Robert L.
Barrett, Nathan
Barry, James jun.
Briggs, Cornelius
Brewer, George A.
Bailey, Simeon
Bassett, Cushman
Brown, Albert H.
Brewster, Ezra S.
Bumstead Jeremiah
Bumstead, Edmund
Benson, Henry J.
Benson, Alfred G.
Brewer, William A.
Bigelow, William H.
Braynard, John D.
Bancroft, Jacob H.
Bumstead, Edward G.
Bumstead, Thomas
Bumstead, Ebenezer W.
Bumstead, Sereno D.
Bailey, Jonas
Barry, Charles C.
Bradford, Joseph N.
Blake, James jun.
Baker, Abel jun.
Barrel, Joseph

Campbell, Samuel
Carr, Joseph
Crosby, David
Clark, Noah
Clark, Isaac
Cook, John C.
Cobb, Elijah
Clark, Calvin W.
Chase, Samuel
Coleman, E. B.
Child, Simeon
Clapp, Derastus
Cushing, E. D.
Clark, William
Crosby, Sumner
Chamberlain, Isaac
Cutler, Joseph E.
Cutler, William
Carter, T. Harrington
Chamberlain, Charles W.
Chamberlain, Alfred
Chamberlain, John A.
Clark, William
Chickering, John W.
Cushing, Thomas
Coverly, George T.
Chamberlain, H. P.

Davis, Wm. Jones
Dix, J. G.
Dana, John B.
Davis, John B.
Davis, Ebenezer
Davidson, Edward
Dumont, John F. P.
Dyer, James
Daniels, Josiah
Dodge, John
Daniels, Nathaniel
Dix, Benjamin
Dearborn, George
Dewing, Timothy
Davis, Samuel jun.
Daniel, Otis
Dana, Luther
Danforth, R.
Dunham, Josiah jun.
Dwight, Robert O.

Emmons, Nathaniel H.
Emmons, Stephen
Ellis, Samuel
Eayres, Joseph H.
Eayres, William
Emmons, Robert L.
Etheridge, John jun.
Ellison, Andrew jun.
Emmons, Henry jun.

Fenno, John jun.
Fenno, Joseph
Farnsworth, Amos
Foster, John
Furber, John C.
Flint, G. P.
Farrar, Daniel
Farnham, Daniel
French, Jonathan jun.
Fox, Joseph
Fairbanks, Jonas M.
Freeman, Joseph L.
Fisher, Charles D.
Fuller, Sumner
Fullerton, John
Fisher, John D.
Farrar, Charles
Fernald, Luke
Fillebrown, James
Frothingham, James

Grant, Moses
Goodman, Horace H.
Glidden, Elisha
Gill, Caleb
Greenough, William H.
Gardner, William H.
Gerry, Elbridge
Gray, Wm. R.
Gulliver, John
Gould, John
Guild, Charles
Gould, Benjamin A.
Gulliver, John jun.
Greene, Gardiner jun.
Gale, Samuel
Grue, John
Gilbert, Newton

Homes, Henry A.
Homer, George F.
Homer, Charles W.
Hanners, Benjamin jun.
Hyde, Enoch Jun.
Hogins, Asa B.
Hunting, Amos
Hubbard, Wm. J.
Haskell, Amos H.
Hook, Gilman
Hopkins, Erastus
Hale, Moses L.
Hazleton, Richard

Haskins, John
Holbrook, John M.
Holbrook, Darius
Holbrook, Samuel R. M.
Homer, Jacob
Heard, William jun.
Hatch, Jabez
Hale, Thomas C.
Hale, Enoch
Hardwick, William
Hanscom, George
Haughton, Fred. W. A.
Hallock, Gerard
Hanners, George
Homer, Walter W.
Hadley, Charles J.
Hood, Samuel
Henchman, Daniel
Hichling, Charles
Holmes, Minot
Haskell, Jacob jun.
Howe, Samuel A.
Holbrook, Edmund S.
Hopkins, Lewis S.
Hitchcock, Samuel A.
Hubbard, Gardiner G.
Hill, Frederick S.
Hale, Richard
Hale, David A.
Hanscom, George
Harmon, John jun.
Hall, Benjamin
Holden, David
Homer, William B.
Homer, James L.
Homer, Charles S.

Jackson, Isaac R.
Johnson, Thomas
James, John W.
James, Joseph
Jerome, John J.
Jones, Henry
Josselyn, M. J.
Josselyn, M. J. jun.
Jacobs, Benjamin jun.
Johnson, Nathan

King, Cyrus
King, Joseph
Kendall, Isaac C.
Kittredge, Alvah
Knapp, Henry
Kendall, Luther

Lincoln, Levi R.
Lincoln, Levi

Lincoln, Justus
Lummus, Charles F.
Locke, Benjamin
Lewis, William
Lewis, Winslow jun.
Langdon, Joseph
Learned, Samuel
Lewis, Luther
Lincoln, Ezra
Low, Josiah
Leavitt, William
Leeds, Joseph
Latham, Marcus
Lamson, John A.
Lyon, Robert
Little, William H.
Lewis, William L.
Leverett, John

Meston, Peter
Mitchell, Abraham
Merrell, Daniel
Morse, Hazen
Marshall, William
McClure, Alexander
McClure, Charles
Murray, Thomas A.
Melledge, James P.
Munroe, Edmund S.
Munroe, George D.
Munroe, Charles W.
Morton, Joseph jun.
Merrill, Moody
Moreno, Wendall

Newell, Montgomery
Newcomb, Caleb
Nichols, William
Neville, William H.
Noyes, Edward H.
Nye, Cornelius
Nason, Daniel
Nason, Joseph

Osborne, David
Odiorne, James C.
Odiorne, Thomas G.
Oakman, Samuel
Odiorne, Henry B.
Owen, Ellison

Palmer, Julius A.
Poor, John M.
Palmer, Simeon
Poor, Richard C.
Patten, James
Phippin, Joshua

Parks, Thomas B.
Parks, A. C.
Parker, Richard G.
Prichard, William H.
Potter, William T.
Phillips, Thomas W.
Patten, Aaron H.
Prescott, Joseph N.
Penniman, Wm. M.
Proctor, Henry Martyn
Payson, Edward
Pratt Samuel H.
Palmer, Asher

Russell, Edmund M.
Russell, Francis B.
Rogers, John Gray
Rogers, John W.
Robinson, Jonas
Rhoades, Charles
Ropes, William H.
Ropes, Joseph S.
Ropes, Benjamin R.
Robinson, John
Richardson, Thomas jun.
Richmond, John

Smith, George
Stimpson, William C.
Stevens, Edward L.
Sewall, James C.
Storrs, E. W.
Stimson, John
Stimpson, Charles
Stevenson, Nathaniel H.
Stodder, R. H.
Stone, J. Emery
Stoddard, Lewis I.
Saville, John
Spring, John
Seaver, George
Safford, Daniel
Scudder, David
Salisbury, Samuel J.
Stone, Joshua
Stevens, Henry
Shed, Joseph
Seaman. John B.
Shepard, Green
Spring, George
Scudder, Marshall S.
Scudder, William C.
Sewall, Stephen
Sewall, Samuel G.
Severance, E. H.
Scudder, Elisha
Sewall, John
Simonds, Alvin

Train, Enoch
Tyler, Fisher Ames
Thatcher, David
Treadwell, John
Trumbull, Nathaniel
Trumbull, Nathaniel jun.
Train, Elijah N.
Tileston, William
Thayer, George W.
Tuller, Charles
Tracy, Francis C.
Tappan, Samuel S.
Tufts, Edmund
Tappan, William L.
Tappan, Francis W.
Thayer, George L.
Twombly, Alexander H.
Tufts, Gardiner G.
Tufts, Francis William
Thurston, Benjamin B.
Thurston, Lyman

Vila, Joseph
Vinton, George
Vose, Reuben
Vose, Isaac jun.
Van Dorn, Frederic
Vose, N. D.
Vose, Ebenezer

Withington, J. Sumner
Williams, Francis H.
Withington, Otis
Webster, Eliphalet H.
Wheelwright, John T.
Wheelwright, Lot jun.
Wheelwright, Wm. W.
Wheelwright, Josiah
Ward, John G.
Willis, Nathaniel P.
Whitmarsh, Samuel
Williams, Willard

Williams, Isaac
White, Charles
White, William B.
White, Henry,
Wetmore, Thomas
Wisner, Barnet N.
Woods, G. H.
Woods, Richard T.
Wright, Hezekiah
Wight, Edward
Whittemore, George
Winchester, Amasa jun.
Willey, Charles
Walker, Dudley R.
Watts, Edward
Winslow, Thomas
Woodman, Thomas P.
White, B. F.
Willis, Edward P.
Willis, Richard S.